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ity of a more or less clearly defined character is essential to the carrying out of our ideas of education.

The question arises, then, how we are to combine the two ends of discipline, the immediate one, namely, the preservation of an orderly routine, and that more remote, namely, the development in the pupil of the power to exercise self-restraint, to voluntarily place himself in after years under a discipline somewhat analogous to that which he has been obliged to submit to at the hands of the school authorities.

The importation of this new consideration, the future of the pupil, into the discussion at once raises the question what is the aim of school education? Is a boy sent to school to learn something, merely, or should there be a process of moral and mental development, not to say physical, going on all the time under the care of the school authorities?

If the former of these alternatives is accepted, ther., there can be no question of discipline at all. Any methods short of those which infringe the standards of morality current in the community, must be considered as allowable, if by their means, the teacher is able to reach his object, namely the accumulation in the mind of the boy of the specific facts or theories, with which it is understood he shall make himself acquainted.

But if the other alternative is accepted, then the question of method becomes very important, for it is by method that the development of which we have written, is guided, is thwarted, or is directed into wrong and vicious channels.

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SCHOOL PATRIOTISM

St. Paul's exhortation to Timothy to be instant in season and out of season in the preaching of the word, is hardly needed by men who believe profoundly in any great principle. They are eager to get a hearing at all times. And so, though your minds

must inevitably be fortified by the exercises of the day, and although owing to the bustle and confusion attending the closing of the school term I have been unable to devote proper time to the consideration of the subject, I am glad to say a few words this evening about "School Patriotism." The great Humboldt has said that whatever you wish to establish in a nation you must first establish in its schools. As schoolmasters we doubtless believe that. Can there be anything more vital for this country of ours than true patriotism?

In talking with a professor of one of our leading universities, not long ago, when I spoke to him of *esprit du corps*, he replied that at his university they had got beyond *esprit du corps*, that they did there, each man, what seemed right to him in his own conscience, and they were profoundly indifferent to public opinion, or to what was generally called *esprit du corps*. A state of things as far removed from the principle of Christ, and the idea of brotherhood, of the unity of the body and its many members as can well be imagined. When the Kingdom of God shall be established upon this earth, then the need of loyalty to lesser things may be swallowed up in devotion to the one Supreme Head, but until that time has arrived we can do better with old dormitories and antiquated class-rooms and mediæval methods of instruction than we can fare without patriotism in our schools and colleges. To my mind it is not a more or less desirable accessory, it is fundamental. It strikes at the very bottom of things.

The truth of this statement can be determined only when we have agreed upon some definition of "School Patriotism." First of all it might be well to eliminate certain false notions which are more or less widely spread through the community. He is not necessarily a really patriotic member of his school who shouts loudest for her. Nor yet the young gentleman who is ostentatiously desirous to back her with large sums of money, willing to be immolated on the altar of impecuniosity for her sake, or to rejoice in a common profit if her side prove victorious. It is not even standing up for one's school whenever she is criti-

cised. There is a certain kind of *esprit du corps*—not perhaps altogether bad—which prompts a boy to stand up for the school with which he is connected simply because he is there ; just as a man will support his party in politics, or stick to the side of an argument which he has taken first, where he cares more to be victorious than to be right. Such manifestations of selfishness, bluster and brag, and pig-headiness, are not worthy of the name of loyalty. What then is loyalty ? School loyalty like love of country is a different thing at different periods of life. The child finding itself surrounded by those who are devoted to their country begins to care for her too, because the love is in the air. By and by he discovers that his country is doing much for him, he hears of the mighty deeds that have been accomplished in her name, the lives of her heroes fill him with inspiration, and he is coming to love her also for what she has done and is doing for the world, and then, as he grows more thoughtful, he becomes more devoted, because he learns the great principles which underlie her constitution, the noble aims which she has in view, and when the idea of America dawns upon him then he becomes a loyal American. So it is with the school. The little boy becomes quickly attached to it when he comes into an atmosphere where, *esprit du corps* is strong. He loves he knows not why. As he goes on he feels the result of the school life upon his character. He is stronger, he is manlier than he was before, and he draws nearer to his Alma Mater. And then comes a time when he perceives that the school stands for something definite, the idea of the school comes before him, and he becomes loyal to that.

That I take it is "School Patriotism" in its final analysis, an acceptance of and adherence (so far as may be) to the ideal for which the school exists.

Now, how to produce this loyalty ?

The answer to most questions can be briefly made. If a man asks how to get an education, we might reply in one word, work. So we may sum up the answer as to the way in which to cultivate School Patriotism, it is love. But as a man might

feel unsatisfied with such a brief direction for his education, so it may be well for us to develop the idea which must lie behind a school which shall claim men's loyalty. In order to answer it at length we would have to go into the whole life of a school in detail. Let us try to take the most salient features. The outside things are comparatively unimportant.

Garfield's definition of a university consisting of a Mark Hopkins at one end of a table, and a pupil at the other end, would have enough for the profoundest patriotism. And yet we are so organized that we cannot disregard our surroundings. The situation of a school is important. The unconscious influence of natural beauty will linger in the mind through the whole of life, and will have its part in attaching a scholar to the school. It is probably not without some significance of this kind that the Swiss and the Scotch are proverbially devoted to their homes, so beautifully blessed by the glories of nature. In the same way schools may well be bright, and cheerful, and attractive. The old idea that children will work more faithfully if they have bare and unattractive surroundings is happily giving way to the wiser principle of putting before them pictures and casts which have some bearing upon their studies, and giving them good forms and good coloring to look at.

I am not pleading now for luxurious arrangements. Luxury is the chief monster of the present day, against which we schoolmasters have got to fight. I would have simplicity by all means, but simplicity is no better for being ugly. Indeed I firmly believe that boys are happier for plain things, and they believe in it themselves.

They are a far finer set of beings than people give them credit for. You will not win your boy at home, or at school, by indulgence or flattery, by slack methods of discipline and by overlooking faults.

I remember hearing that a boy who had grumbled a good deal over the strictness of his school, when he returned home for the vacation, gloried in the fact that certain easy things which were allowed at other schools, were barred out at his.

The desire for soft things is only on the surface with most boys. There is a good deal of the soldier element in a boy, and he will respect decided treatment, and firm discipline, and will yield his loyalty when they are consistently carried out.

You can see this in his sports. It is not croquet, or lawn tennis, or golf, which calls out a boy's greatest enthusiasm. They are comparatively easy and tame. It is the greater sports, base-ball, and rowing, and foot-ball, where self-denial and endurance of pain are required, where courage and determination tell, that he most admires.

And that leads me to another great aid to the development of *esprit du corps*. There is much said—and very properly said—of the exaggerated value placed upon athletics. But, as has been pointed out by others, the conversation of boys might, and probably would, be far less healthy if they had not games to discuss. And certainly it is one of the most valuable things in the whole of education to learn to work for others, and not for oneself, and that is the training that a boy gains in what I must call the higher branches of athletics. The boy who represents his school upon some team, is likely to become a loyal member of it, although his loyalty is one-sided if it be not developed in other ways besides.

But these are *things*, after all—and things cannot accomplish much. Beautiful situation and attractive buildings, and successful discipline, and enthusiastic athletic spirit, may all be good. But boys will not tie to them. They will only tie to persons. It is the masters of the school who constitute the most important element. In an article in the *Forum*, written some months ago, it was said that a school-master must be willing to be idolized (or some similar term was used). I am not sure that this is quite necessary. But it does seem to me of the utmost importance that the masters in a school should be such men as can be idealized. They will, of course, have many faults, but it is well that they should have such possibilities of character as will call out a boy's affection, and lead him not see them finer than they are. We all kindle at the sight of

true, generous, and manly character. But a boy is a hero-worshipper, and you must try to give him such stuff as he can build a hero out of. Garfield is right. If I have to choose between men and methods, give me nine or ten strong men, and nothing else, and you shall have the best buildings, and the most perfect systems that have ever been devised, and I know where the loyalty will finally rest.

We must have strong men. We must also have a large permanent element in our faculties. It is this which will make school patriotism outlive loyalty even to university. Students come comparatively little into contact with their professors, but they live alongside of their school-masters, and know them well, and after a college generation has passed away, and the graduates scattered to the winds, the old school, with its masters, is there still, and affords a second home to turn to at all times.

The relationship between masters and boys is the clue to the whole problem. From early years it is the relationship of affection, for your masters are presumably men who have taken up their work out of love for boys—(otherwise they better waste their time in some other way). But at the beginning it is analogous to the position of parent and child. Discipline must be asserted, obedience readily given. The boy must do a thing because he is told to do so. But gradually he is admitted into the reasons for things. He grows from habit into principle, and as he advances into the highest class he becomes a coöperator with the masters in the management of the school. He is admitted into her councils. He understands her policy, he becomes interested in all who come to her halls. He gets the school idea. And he advances into the full appreciation of School Patriotism.

But it is not to end there. He goes away from the school—but the ideal still stays by him. It gestates there, and as he comes back to the school from time to time—always sure of a welcome at her gate—he becomes more and more interested in

her welfare. The thing for which she stands means more and more to him. He becomes more and more patriotic.

I said that a boy was a soldier. He is something finer than that. He is an idealist. He believes in ideas. He may not carry them out at all times. He may kick against his conscience and succeed at times in deceiving himself, but he will, almost always recognize the truth, and he will despise a frivolous, low, or worldly standard if placed before him. If you try to come down to him intellectually or morally you are lost. I remember a man's being severely criticised by some boys because on a great occasion, when he had an opportunity to inspire them to lofty ideals, he gave them only some friendly remarks, and a few bits of commonplace advice. If we would have loyalty which counts for anything in our schools we must hitch our wagon to a star. We must be satisfied only with the fulness of the stature of the Perfect Man.

And what to do with this School Patriotism when we've got it? Do everything.

At one of our colleges, which is said to be provincial, when a man is proposed for membership in the clubs, the question is asked what has he done, or what is he doing for the college. If he is rowing on her Eight, or playing on her Eleven, if he is taking a high stand in scholarship, if he is writing for her papers, if he is, in fact, doing anything which brings his college into preëminence, he is thought to be doing something for his Alma Mater, he is a worthy son, he shall be taken in. The fallacy evidently lies in making prominence the test of loyalty. But there is a great element of truth in making *service* a test—in making a man prove his patriotism to his College by working for her.

In the same way if you establish *esprit du corps* in your school, you may govern it. For it is evident to a boy that moral wrong is the death blow to any real prosperity for his school. For her sake he is ready to avoid evil doing and evil speaking, and as the spirit becomes strong, to strive after lofty

character, so that this place which he loves may be a good place for others to come to.

You may improve your scholarship, for he can see that it is a decided advantage that the school should take honors at the universities, and should have a high standard of intellectual life.

You may keep traditions very strong if you are careful to make them high. You may find it continually easier to carry on the school with satisfaction, for a boy is greatly affected by a precedent. What has been good enough for those who have gone before, for some of whom he has the greatest admiration, is also good enough for him.

And when he has gone away from the school, you may still appeal to him through his loyalty. He is at a place to which others from his school will come. If he does well, his school will be respected, and others will find it easier to lead the right kind of lives there.

And the appeal will never fall unheeded by one who has the true love for his school. And then when he has begun his life work in earnest, you may count upon the man who has been imbued with the spirit of patriotism to come back to help her with his counsels and his sympathy. Her graduates will build her halls, will send to her their children, will give her the heritage of well-spent lives.

The other day I listened to a long and learned essay upon the word *μετάνοια*. The essayist seemed to claim that the word comprehended not only the message of the Baptist, but also the whole story of the Gospel.

In the same way this extensive treatment of School Patriotism may appear to some of my hearers to take in more than is justly due to it.

I have presented in a slight sketch the kind of influence which I believe that it may have. So far as I know there is no school in this land, or in any other, which has realized what I have written. But it is not, to my mind, an exaggerated view of what may some day—not far off perhaps—be accom-

plished. It will be like the New Jerusalem which John in his vision saw let down from heaven. It will not be let down in any miraculous way, but sent, like every good gift, and every perfect gift, from the Father of lights, into men's hearts, and then translated from the heart into actual life by the strength and the inspiration which He will give.

Endicott Peabody

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